

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

[ESTABLISHED 1840].

"Who are these that fly as a cloud, and as a dove to their windows" (ISAIAH 60: 8).

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THE EARTH IS DEFILED.

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IN a fateful prediction concerning the last days, the days in which the Lord would "punish the hosts of the high ones that are on high, and the kings of the earth upon the earth," Isaiah thus voiced what was shown to him in prophetic vision:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant" (Isa. 24: 5; see also verse 21).

In the time of turmoil and shaking, involving men, institutions and the planet itself, in the days of pitfalls and snares whereby mankind would be deceived and entrapped, there would be some to rejoice in the recognition of an overruling Power; even in the dire events recorded, some would praise the Lord despite the din of world disturbance. (See verses 13 to 15).

The earth is pictured as a defiled abode—this because of the inhabitants thereof, whose lamentable state is depicted as the direct result of sin, which is the transgression of the law.

We cannot rationally construe the transgression here mentioned as specifically a violation of the Mosaic Law; for that is nowhere in Scripture called an everlasting covenant. Quite to the contrary, the Law, in the sense of the Mosaic code, was temporary and preparatory in character, and was abrogated and superseded by the gospel (Gal. 3: 23-29); but the shed blood of Jesus Christ is distinctively called the blood of the everlasting covenant" (Heb. 13: 20).

Isaiah looked beyond the establishment of the gospel through the ministry and atoning death of the Christ, and saw the falling away of the people as a result of sin. The sad conditions then existing in part and to reoccur in greater literalness, were seen also by Jeremiah, through whom the Lord spake, saying:

“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water” (Jer. 2: 13).

The history of the declension of the Primitive Church furnishes evidence of a painfully literal fulfilment. As with the priest so with the people—they did transgress the laws, change the ordinance and break the everlasting covenant embodied in the gospel of Jesus Christ.

Soon after the close of the apostolic ministry, the Church underwent rapid internal deterioration, and developed a state of increasing perversion. Among the certain symptoms of this deadly malady were the following:

(1) The corrupting of the simple principles of the gospel by the admixture of the so-called philosophic systems of the times.

(2) Unauthorized additions to the rites of the Church and the introduction of vital changes in essential ordinances.

(3) Unauthorized changes in church organization and government.

These were at once causes and effects—every succeeding manifestation of growing apostasy being the result of earlier declension and the cause of later and more pronounced departure.

Mystery was thrown about the simple and impressive ordinances of baptism and the sacrament of the Lord's Supper, and pagan ceremonials were combined therewith. Pomp and pageantry supplanted the soulful worship of early days, and oratory was elevated above inspiration and testimony, by which holy men of old had spoken as they were moved by the Holy Ghost (II. Peter 1: 21).

The Church, thoroughly reprobate, created officers at pleasure and laid claim to secular authority, notwithstanding our Lord's avowal to Pilate, “My kingdom is not of this world.” While still boasting its Divine origin as founded by Jesus Christ, who refused earthly kingship, the Church lifted itself above all kings and rulers, and arrogated to itself, supremaey in the affairs of nations.

There could be no rejuvenation of an institution so corrupt, so thoroughly devoid of the gifts and graces of the Spirit, so wilfully guilty of having transgressed the laws, changed the ordinance, broken the everlasting covenant.

The reestablishment of the Church by direct conferment from Jesus Christ became indispensable to the salvation of men. The Church of Jesus Christ of Latter-day Saints affirms that restoration, with a restitution of all the earlier ordinances of the gospel, and the renewed proclamation of the everlasting covenant, and this through Divine commission. By men's acceptance of this gospel and compliance with its requirements, the earth may be cleansed from its defilement and mankind may be saved. And there is no other way.

THE COLLEGE OF HERALDS.

THE shabby, unassuming building which is stowed away between St. Paul's Cathedral and the Thames does not strike the imagination as a fitting abode for the College of Heralds. Outwardly there is little suggestion of the pride of chivalry or the pomp of courts. Yet within these grimy walls the vast lore of heraldry is stored. knotty problems of precedence are decided, and it yet remains the deciding factor in ceremonial matters of State. This year, with peace "honors" falling thick and fast, the College of Heralds is enjoying a busy season, for the day of titles is not yet past and coats-of-arms are still in demand.

The Letters Patent for the establishment of a College of Heralds, were issued during the first year of the reign of Richard III. The "right fair and stately house" named "Pulteney's Inn," situated in the parish of All Saints, was handed over as an official residence for those who were to regulate the heraldry of the kingdom. The building was totally destroyed during the great fire of 1666, but luckily all the records had been removed to Whitehall, and thus escaped destruction.

Little money was forthcoming for rebuilding purposes, and the Heralds themselves were called upon to bear the greater portion of the expense, which explains the architectural poverty of their habitation.

In instituting the College of Heralds, France, as the home of heraldry, was adopted as the model, and it was the custom for the King-at-Arms to be solemnly crowned before their sovereign. Henry V. was the first monarch to appoint Garter in an official manner, and treat him as the principal King-at-Arms.

In its early days the college was in a position to enforce by compulsion its dicta on the various problems of heraldry; and visitations were made to every county once in thirty years, in order that all armorial bearings might be supervised and checked. Much valuable information resulted from these visitations, but the Court of Chivalry was a tyrannical institution. Some of its methods savoured of the Star Chamber, and on one occasion it cast into prison and totally ruined a prominent merchant, who had been guilty of calling a swan a goose. The court was inclined to be more lenient to those within its charmed circle, for degradation from the honor of knighthood, which was considered the severest punishment, was only inflicted on three occasions.

The College of Heralds survived the fall of the Stuarts, a striking tribute to the widespread love of heraldry. Much as Cromwell hated Royalty he was not averse from pomp, and was at pains to appoint his own King-at-Arms. The heraldic expenses in connection with his funeral exceeded £400. But the republican spirit which got abroad did not leave the College of Heralds altogether untouched, for its arbitrary powers fell into disuse, and it came to

be regarded merely as an advisory institution in the matter of heraldry and State ceremonials.

Now-a-days the chief work of the college consists in preparing coats-of-arms for those who figure in the honors list. The Heraldic college exacts a fee of £67 10s. for designing a coat-of-arms, and granting letters patent. Privy councilors, knights, and all those who appear in the colonial and Indian honors list, are called upon to hand over £30 to the treasury, a baron pays £150, a viscount £200, an earl £250, a marquis £300, and a duke £350. These fees do not include the stamp duty, which has to be paid when taking out coats-of-arms, nor the fees exacted by the Heralds College for issuing letters patent.

The Duke of Norfolk is hereditary Earl Marshal, and the appointments at the College of Heralds are in his hands. In order to obtain a grant of arms it is necessary to approach a member of the college, and through him present a memorial to the Earl Marshal, praying that his grace will issue a warrant to the King-at-Arms empowering him to grant armorial bearings. Such requests are not unprofitable, from the point of view of national revenue, for all letters patent issued by the college conferring the right armorial bearings must have a £10 stamp.

That the College of Heralds is not an anachronism in these so-called democratic days is proved by the amount of work which it is called upon to perform. Not a little of this comes from democratic America, where a great interest in genealogical research has grown up, leading people of wealth and distinction to covet the honors of Arms authenticated by the College of Heralds. The pride of ancestry is not dead, and the love of armorial bearings is as pronounced as ever.—SELECTED.

LESSER LIGHTS OF THE BOOK OF MORMON.

JAROM.

It is a somewhat strange characteristic of human nature, that when kinsmen quarrel and refuse to be reconciled they become the most bitter, the most unrelenting enemies. This is not only the case with individuals and families in private life, but frequently is the same with kindred races. No peoples have shown greater vindictiveness towards each other than those claiming a common ancestry, reverencing as their forefathers the same historic heroes, and each looking back along the record of the distant past with like feelings of pride and veneration. Never had this bitter feeling a more remarkable manifestation than that given in the annals of the Nephites and Lamanites. The sole owners of half the world, they quarreled and separated when unitedly they numbered but a score or two of souls, and before their numbers had grown to many hundreds they were engaged in actual warfare. This does

not seem to have been the fault of the Nephites, for soon after the separation of the two families they gave up their homes and took their lonely march to an immense distance northward; but, notwithstanding the whole continent was open to them, the Lamanites were contented only in following up and harrassing their brethren, who, for the sake of peace, had removed so far from them. Even so early in the history of the two races, the Nephites had made many attempts to bring about a reconciliation. While Jacob, the son of Lehi, was yet alive, many means were devised to reclaim the Lamanites and restore them to a knowledge of the truth, but all in vain; they delighted in wars and bloodshed, and had an eternal, abiding hatred against their Nephite brethren. Nor were these efforts slackened in the days of Enos the son of Jacob. The Nephites, inspired by the love begotten of obedience to heavenly principles, sought diligently to restore the Lamanites unto the true faith in God, but without success; the hatred of the latter was fixed, and they swore in their wrath that if it were possible they would destroy the Nephites, and their records also, that they might no longer be compelled to listen to their warnings, or be tormented by their appeals for reconciliation.

The picture that Enos draws of the degradation into which the Lamanites had fallen at this early day is a very pitiable one. He says: "They were led by their evil nature that they became wild and ferocious, and a bloodthirsty people, full of idolatry and filthiness, feeding upon beasts of prey, dwelling in tents, and wandering about in the wilderness with a short skin girdle about their loins, and their heads shaven; and their skill was in the bow, and in the cimeter, and the axe. And many of them did eat nothing save it was raw meat."

On the other hand, the Nephites at this time were a rural, pastoral people, rich in grain and fruits, flocks and herds. They were industrious in their habits, law-abiding and committing but few serious offenses. They observed the law of Moses, but were lacking in faith, hard to understand gospel principles, wayward and stiff-necked. The terrors of the word had to be sounded in their unwilling ears more often than the gentler strains of gospel invitation. Again we use the words of Enos: "There was nothing save it was exceeding harshness, preaching and prophesying of wars, and contentions, and destructions, and continually reminding them of death and the duration of eternity, and the judgments and the power of God; and all these things stirring them up continually, to keep them in the fear of the Lord. I say there was nothing short of these things, and exceeding great plainness of speech, would keep them from going speedily to destruction." Such were the people, now for the man.

Enos, if not the leading spirit of the age amongst his people, was undoubtedly one of the most conspicuous and zealous servants of the Lord who ministered and prophesied to the early Nephites.

The son of Jacob, the priest and historian of the colony, he succeeded his father in these sacred offices, and appears to have inherited his faith, gentleness and devotion. Of his personal life we have no particulars, but it is evident that he was a very aged man at the time of his departure from the scenes of mortality. His father, Jacob, was the elder of the two sons born to Lehi in the Asiatic wilderness, between the years 600 and 590 before Christ; let us place the event about B. C. 594. Enos, in the closing of his record, states that one hundred and seventy-nine years had passed since Lehi left Jerusalem. Supposing Enos was born when Jacob was thirty years old, it would make his age one hundred and forty-three years at the date of his writing. But we have no direct statement either of his birth or the exact time of his death; all we know is that when he left this earth he gave the records and the sacred things associated therewith into the hands of his son Jarom.

One incident is recorded of Enos' life, which affords a deep insight into the purity and strength of his uncorrupted character. On one occasion, when he went into the forest to hunt, his whole soul was completely filled with the prophecies and teachings of his devout father, and he greatly hungered for more light and intelligence regarding eternal things. In this fitting frame of mind, environed by the vast solitude of the forest, he bowed down before the Lord and in supplications long and fervent he sought His face. All day long he raised his voice to heaven, and when the night came he did not cease. His steadfast faith and godly yearnings prevailed. There came a heavenly voice of comfort to his heart, saying:

"Enos, thy sins are forgiven thee, and thou shalt be blessed."

"Lord, how is it done?" he anxiously asked.

The answer came: "Because of thy faith in Christ, whom thou hast never before heard nor seen. And many years pass away before he shall manifest Himself in the flesh; wherefore, go to, thy faith hath made thee whole."

Enos continued struggling with the Lord for promises from Him who cannot lie, in behalf of both the Nephites and the Lamanites, and received many precious assurances of things yet to be; amongst others, that the Lord would preserve the holy records and bring them forth unto the Lamanites in His own due time. Of these things Enos gladly testified to the people, going about in their midst prophesying of the mighty events yet in the womb of time, and bearing record of that which he had both seen and heard. Truly it may be said of Enos that "he saw our day and was glad."—GEORGE REYNOLDS.

"SEEK wisdom when thou art young, nor grow weary in the search thereof when thou art old. For no age is too early nor too late for the health of the soul." —EPICURUS.

A SOUND FORECAST.

In a recent interview June 1919, given to the Paris correspondent of the Associated Press, Mr. Herbert Hoover, United States Food Commissioner in Europe, gave an interesting review of the economic situation in Europe. It is interesting to get from such an authoritative source a clear vision of the actual condition in which the war has left the European countries, and what must be provided for them while they are reviving their industries to provide for themselves. Asked for a statement regarding the financial requirements of Europe from the United States next year, he said: "Any statement is premised upon peace and the return of Europe to work. I do not take it that we will finance any more wars in Europe, directly or indirectly, nor that we will provide finance to enable people to live without work or work part of the time, as is going on all over Europe to-day. The excuse for this sort of economic delirium tremens will end with peace.

"The amount of credits from the United States to European countries during the year after peace revolves around their inability to pay for raw material, machinery and tools, food, interest on payments on money borrowed from our Government. Neutral States are flourishing and need cause no concern. Rumania, Greater Serbia, Bulgaria, Arabia, Turkey, Portugal, Greece, and Hungary will be self-supporting. Poland and the Baltic States will produce almost enough bread, grain, and vegetables for their own people, but will be short of fats. Czecho-Slovakia, Belgium, and Finland have a larger import problem, for they always require breadstuffs, meat, and fats throughout the year to supplement their own productions.

"The condition of Germany and German-Austria can have no intelligent discussion until peace is signed. If they do not get raw material and food they will never be able to pay indemnities. Ten or twelve millions may emigrate. France has the smallest need of food imports of the three Great Allies. Great Britain can feed herself largely from her colonies. But both will need financial help in the provision of credits for raw material, and Italy will need not only assistance in raw material, but in food supplies.

"They will all three want reliefs from payment of interest on debts they owe our Treasury for some period. The dominant problem is one of credits with which to buy overseas. If provided, Europe should be self-supporting in another year. The largest part of the credits required from the United States should be provided by private credits, and we should stop lending money by our Government. The surplus of our productivity could not support a Europe of to-day's idleness if every man of us worked 15 hours daily."

THURSDAY, JUNE 19, 1919.

EDITORIAL.

A CHURCH WITHOUT GOD.

THE *Christian Work* has the following:

“The recent action of the Church of the Messiah of New York in leaving the Unitarian fold and becoming a free and independent community church has attracted national attention. The Church has had a famous line of pastors, among them Dr. Robert Collyer, Dr. Minot J. Savage, and its present pastor, generally conceded to be one of the most brilliant and eloquent preachers of our time, is John Haynes Holmes.

“At a meeting of the church on April 1st, 1919, a new Statement of purpose and Bond of Union were adopted as a basis for the reorganization of the church along community lines. They are as follows:

STATEMENT OF PURPOSE.

“This church is an institution of religion dedicated to the service of humanity.

“Seeking truth in freedom, it strives to apply it in love for the cultivation of character, the fostering of fellowship in work and worship, and the establishment of a righteous social order which shall bring abundant life to men.

“Knowing not sect, class, nation or race, it welcomes each to the service of all.

BOND OF UNION (INSCRIBED ON THE CHURCH BOOK).

“We, the undersigned, accepting the stated Purpose of this church, do join ourselves together that we may help one another, may multiply the power of each through mutual fellowship, and may thereby promote most effectively the cause of truth, righteousness and love in the world.

“Persons signing the above Bond of Union are accepted as members of the church. Members twenty-one years of age, who contribute regularly to the support of the church by pledged subscriptions, or in other manner provided by the By-laws, are recognized as voters. It is to be noted that in these statements all reference to theological ideas, even that of God, is completely eliminated. There is also removed all reference to Christian tradition, so that the church is now as wide open to the Jew as to the Protestant. At this same meeting the problem of changing the name of the church was taken up for action. Five possible

names were endorsed for consideration. These were the old names—Church of the Messiah, and The Community Church of New York, The People's Church, The Church of the New Democracy, The Free Fellowship. These names are to be submitted to the members of the church for referendum vote on the preferential ballot principle."

From the established Episcopal church, to the Congregational, to the Unitarian, to this, for which a name is now being sought, the march of emancipation from a traditional but insecure Divine authority has gone steadily on. The brightest minds, among the class of religious people represented by such congregations, long since came to the conviction that they were without a knowledge of God—that all their previous creeds were an abomination, and all their professors of divinity were corrupt, in the sense that they were unsound.

For many years the more progressive of these ministers and people have virtually admitted all that was said of their predecessors in that scathing denunciation of them delivered to the boy Prophet in his first heavenly vision of the Father and the Son, when it was said of them: "They draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men: having a form of godliness, but they deny the power thereof."

For declaring this in his time, Joseph Smith was unmercifully persecuted, driven from place to place by mobs led by hireling priests and finally martyred.

We of the present day are witnesses to the complete overthrow of what was formerly held and sanctioned in the churches as Divine and binding upon the consciences of men as the will of God. The bolder of them now have the courage to come out and admit that "their churches were all wrong" when they professed a knowledge and authority of God. That is what the Prophet told them in 1820.

The intellectual development of the past century has made havoc with many false creeds. The inability of these destroyers of faith, however, to supply a substitute for it, has driven them at last in honesty and candor to establish their churches on the basis of a human philosophy, rather than subject to a divine command. They have no vision; they know not the voice of God. The establishment of a righteous social order, which shall bring abundant life to men, means supposedly a full life in life; but what about eternal life? "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."

What better is this new church "as an institution of religion," than the schools of philosophy established by such intellectual giants as Plato and Aristotle. It is like the gardens of the Epicureans and the Stoics, where only the visible was believed, and

human pleasure was the highest good. "Seeking truth in freedom" and "fostering fellowship in work and worship" means getting along religiously without God or thought of heaven or hell.

It was unto such that Paul addressed himself in Athens when he found an altar with this inscription: "To the unknown God," and he said: "Whom ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

Men of like knowledge and authority of Paul, receiving it as he did, now say to these unbelievers of modern times. Whom ye ignorantly forbear to worship declare we unto you. For God is. He has spoken. He has revealed himself to His prophet, whose testimony is upon the world, declaring that He is not far from every one of us and calling upon men to seek after him that haply they might find Him.

J. F. W.

THE TRANSATLANTIC FLIGHT.

THE Atlantic has been flown! That is to say, hopped, through the air in two steps from shore to shore, and in five or six from the starting point on Long Island, New York, to Plymouth, England. It was accomplished by an American crew in an American built flying boat, "N. C. 4," fitted with American engines.

The flight began at Rockaway on May 8th, 1919, and reached Halifax after a forced landing off the Massachusetts coast, May 14th. It went from Halifax to Trepassey Bay, Newfoundland, May 15th, the distance from the start, 1000 miles; from Trepassey to the Azores, 1350 miles. The first stage across the ocean, was begun on the night of May 16th, and completed the next day in actual flying time of about sixteen hours. A considerable delay followed in the Azores waiting for favorable weather. On May 27th, the next leg of the journey was taken, from Delgada to Lisbon, 800 miles, in ten hours, and on the 30th to Ferrol, and on the 31st, Plymouth, 775 miles. The distance across the Atlantic being about 2,150 miles, and of the whole trip, nearly 4,000 miles.

The successful seaplane to make the voyage was under the command of Lieut.-Commander A. C. Read, United States Navy, with a crew of five.

It is one of three large American seaplanes, which started from

Newfoundland, the other two coming to grief before reaching the Azores. "N. C. 3" was forced down after being in the air fifteen hours, and was towed in successfully. "N. C. 1" was wrecked in sight of the Azores, but its crew was rescued.

These successful aircraft are of American design and construction, the joint product of the United States Navy Air Service and Glenn Curtiss, "N. C." standing for "Navy-Curtiss." The plain, common-sense engineering part of the work was done by Mr. Curtiss, in his shops on Long Island. Next to the Wright Brothers, Glenn Curtiss is entitled to the name of pioneer, for he began flying in 1908, and his record for venturesome development, both in construction and operation of the various aircraft now in use, is scarcely second to any.

The moving spirit of the Atlantic flight is Commander John Towers, United States Navy, who was highly respected among naval aviators before he embarked on this great adventure. He learned to fly several years before the war, and at its outbreak was attached to the American Embassy in London, where he became intimate with all the latest developments in naval aviation. When he returned to America, he devoted himself to making the United States Naval Air Service the best of its kind in the world, in which he accomplished wonders. When the war ceased, the United States Naval Air Service resolved upon being the first to cross the Atlantic, and the Navy Department gave the proposition its full support. It strung its ships along the whole course, from Newfoundland to the Azores, and thence to Lisbon and Brest to Plymouth. The preparations were all made with such admirable foresight that its successful achievement entitles all concerned in it to the highest praise.

This is being lavishly accorded Commander Read and his companions, even by the English, whose disappointment is most keen in not being first to make the transatlantic voyage. They had made so sure of it. A great London newspaper had offered a prize of £10,000 to the aviator who should first make the flight, and several engaged to do so. This was at length undertaken by Mr. Harry Hawker and Commander Mackenzie Grieve, in a big Sopwith aeroplane. The story of their attempt is most dramatic. They had waited long and patiently for weather conditions and finally started from St. Johns, Newfoundland, on the evening of May 18th, almost immediately disappearing in what appeared to be a fair get away. That was the last seen or heard of them until the 25th—a week of anxiety and despair for all the civilized world. The interest of humanity, it seemed, was excited by the splendid attempt to fly across the ocean, and its evident failure. Then word came that these brave aviators had been picked up at sea by the Danish tramp steamer *Mary*, on the 19th, about 1,200 miles from St. Johns. They were soon landed at Thurso, northern Scotland, and on the 27th reached London—a triumphant proces-

sion through the length of the kingdom. Throngs of people such as have rarely been seen greeted their arrival, and they were the recipients of all possible congratulations and honors, from the bestowal of medals by the King to the plaudits of millions of their countrymen.

Thus has ended the first serious attempts to navigate the air across the Atlantic Ocean. the distinction of its achievement goes to Americans, who are justly entitled to it, as they were also the first to produce navigable air craft and have kept to the fore-front in its development for military, naval and economic use.

The impossible of Dr. Johnson's time, 1750, has been achieved. In the story of Rasselas, he tells us that among the artists that had been allured into the happy valley was a man eminent for his knowledge of the mechanic powers. This genius said to the Prince: "I have been long of opinion, that instead of the tardy conveyance of ships and chariots, man might use the swifter migration of wings: that the fields of air are open to knowledge, and that only ignorance and idleness need crawl upon the ground." After discussing the project of constructing wings that would be as suitable for man as those of volant animals, it was agreed that the mechanic should have a year in which to prepare, and to this he made the following condition:

That the art should not be divulged, and that wings should be made for none but the Prince and himself. "Why," said Rasselas. "should you envy others so great an advantage? All skill ought to be exerted for universal good; every man has owed much to others, and ought to repay the kindness that he has received."

"If men were all virtuous," returned the artist, "I should with great alacrity teach them all to fly. But what would be the security of the good, if the bad could at pleasure invade them from the sky? Against an army sailing through the clouds neither walls, nor mountains, nor seas could afford any security. A flight of northern savages (prophetic of the Huns) might hover in the wind, and light at once with irresistible violence upon the capital of a fruitful region that was rolling under them. Even this valley, the retreat of princes, the abode of happiness, might be violated by the sudden descent of some of the naked nations that swarm on the coast of the southern sea."

The prince agreed to secrecy. "In a year the wings were finished, and one morning the maker appeared, furnished for flight, on a little promontory; he waved his pinions awhile to gather air, then leaped from his stand, and in an instant dropped into the lake. His wings, which were of no use in the air, sustained him in the water, and the prince drew him to land, half dead with terror and vexation."

Another conspicuous instance of the futile effort of men to fly, now so gloriously disproved, is found in Trowbridge's rollicking rhyme of "Darius Green and his flying machine."

"An aspiring genius was D. Green
The son of a farmer, aged fourteen."

* * * * *
"Hear how Darius reasoned about it:"

* * * * *
"The bird can fly,
An' why can't I?
Must we give in,
Says he with a grin
'T the bluebird and phœbe
Are smarter'n we be
Just fold our hands an' see the swaller-
An' blackbird and catbird beat us holler?
Doos the leetle chatterin' sassy wren
No bigger'n my thumb know more than men?
Jest show me that
Er prove'et the bat
Hez got more brains than's under my hat
An' Ill back down, an' not till then."

In spite of his reasoning his effort came to grief and the ridicule of all observers of his fall, and to the following practical

MORAL.

"I just have room for the moral here;
And this is the moral—Stick to your sphere,
Or, if you insist, as you have the right,
On spreading your wings for the loftier flight
The moral is—Take care how you light."

J. F. W.

COUNTRY WORK IN SOUTH AFRICA.

ONE of the most interesting events, of a Mormon missionary's life in South Africa, is a country trip. He meets so many different kinds of people, travels through such varied country, and in one day is apt to go from one extreme of comfort to the other. I have got up in the morning from a feather bed, in which I was sunk so deep that I could not see my bedfellow (such beds are a necessary part of a Dutch home); by noon I have been glad to wet parched lips with the water from an old tin can carried by a trekking Kaffir; and at night I have been given a bed and supper by the Jewish proprietor of a trading station away out on the desert Karroo.

The cosmopolitan population of South Africa, makes one's experiences most interesting, as he meets with English, Dutch, German, Jew, and Kaffir: but for the most part they are very hospitable, and seem glad to meet a stranger, especially if they are far out of civilization. The missionary is always prepared to meet anything, and most of the time he will. For instance, my companion and I were making our way over the Hex mountains

when we met a herd of about a hundred baboons coming our way. Just a creek separated us, and, as long as we moved they moved, and when we stopped, they would stop. Their bark echoed down through those canyons like thunder; but they were not at all hostile.

Through all one's experiences, as long as he does his duty and keeps humble he can feel the protecting hand of the Lord over him, and knows that a power is going before to prepare the way. Two companions usually go out together, with their trusty two wheeled steeds of steel and in spite of the roads of Africa being strewn with "watch-eeen-bitchie" thorns, and of punctures amounting up to twenty-one per day, he makes it through, even if he has hundreds of miles before him. Sometimes one pauses to marvel how he came through it all so safe, and he realizes that Providence has been with him. It is a time when one places himself solely in the hands of the Lord, traveling without purse or scrip, he realizes that dependence and is humble. In fact, I believe he even becomes somewhat superstitious, because if anything goes wrong he at once finds a reason for it, in the neglect of some duty or other.

The way is prepared, however. To show that this is so, I will relate an experience. My companion and I were traveling, through the Hex River valley. Being Saturday, we had stopped at a shady little spot and washed our clothes, and then waited for them to dry, so by evening, we had reached the little Dutch village, De Doorns. We were wondering where our home was to be for the night, and perhaps over Sunday, as we did not care about traveling on the Sabbath. We decided to take opposite sides of the main road and leave our tracts. My companion had gone to a house some distance from the road, and I had continued on. I was passing the blacksmith's shop when a man shouted something to me in Dutch. I had only been in the country a month and had not picked up the Afrikander, so I shook my head. He came out to me and asked where I was traveling, and what I was doing. I told him that we were missionaries, and on our way to Kimberley. As we had over five hundred miles more to go, he was much surprised. Just then my companion came up and I introduced him to the gentleman. Our new-found friend said: "Well, boys, on your return journey come and put up with me. Come here and I will show you my home." He turned and pointed to the house my companion had just come from. My companion said, "Why, the lady there, has asked us to come and stay tonight." The gentleman said: "Fine!" and accompanied us to the place. It resulted in us staying there that night, all day Sunday, Sunday night, and my, how fine they did treat us! They were wealthy grape farmers, and became very much interested in our message. On Monday morning, when we said good-bye, the lady insisted on us taking a lunch with us, and gave it to us with a "God bless you."

We felt that they had been inspired to all this kindness by the Spirit of the Lord. This is only one instance of many that have happened on such trips. If we could always keep as humble and feel our dependence as we do under such conditions, we should indeed have true joy. The Lord wants us to place ourselves in His hands, and not to depend so much on our own strength and wisdom. "Therefore take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly father knoweth that ye have need of all these things."

LEGRAND BACKMAN.

FROM THE MISSION FIELD.

Concert.—Saturday, May 31st, 1919, a benefit concert was given at Norwich, for the three brothers who have left the conference and are laboring in the mission field. The saints from the various branches and friends joined to make the concert a grand success. The money realized, over five pounds, was forwarded with the best wishes of the Norwich conference.

Baptisms.—A baptismal service was held at Sunderland on Sunday, June 1st, 1919, when one soul was brought into the fold, being baptized in the North Sea by Brother A. E. C. Banks, and confirmed by President Nicholson Elliott.

June 8th, 1919, a baptismal service was held at Burnley, when four persons were baptized by Elder Walter Thompson. They were confirmed by Elders Walter Thompson, John E. Owens, Ira William Mount, and Samuel Beggs.

Appointments.—Charles William Hatch and Caroline J. Hatch, of Woods Cross, Utah, are appointed to labor in the Birmingham conference; Leonard H. Whipple, of Magna, Utah, to labor in the Leeds conference; William J. Starkey, of Evanston, Wyoming, to labor in the Liverpool conference; Ernest H. Kearl, of Smithfield, Utah, to labor in the London conference; David E. Randall, of North Ogden, Utah, to labor in the Newcastle conference; William Easton, of Evanston, Wyoming, to labor in the Scottish conference.

Open Air Meetings.—Marked success and good results are characterizing the open-air meetings throughout the London conference each Sunday. June 1st President and Sister George F. Richards arrived from the Continent in time to attend the open-air meeting of the North London branch. The same Sunday the Stratford branch was holding a meeting, when a minister attempted to break it up. He was loud and bitter in his denunciation of the Mormons. This interruption soon attracted a large crowd. For

about thirty minutes our reverend friend railed against the Mormons, when President McKay began to speak. More than five hundred people listened for an hour and forty minutes, and applauded the speaker.

District Conference.—Sunday, June 8th, 1919, a district conference was held in Belfast, President Benjamin R. Birchall, of the Irish conference, also Sister Elizabeth A. Birchall and Miss Ena from Dublin, were in attendance. Excellent meetings were held morning and evening. The speakers were Brothers John Megahey, Theodore Henry Fulton, and President Birchall. In the afternoon President Birchall met the members of the Priesthood and lady missionaries. Reports were made by each one, and timely instructions given. The Spirit of the Lord was richly manifest, and the saints showed a great desire to help on the work in this part of the Lord's vineyard. The hall was full at our evening meeting. The sick were administered to, and many brought oil for consecration, thus manifesting faith in the principles of the gospel.

District Meeting.—Sunday, June 8th, 1919, a district meeting was held at Burnley, President Ether L. Marley presiding. Elder Walter Thompson spoke upon the necessity of obedience to the will of the Lord. Elder Samuel Beggs spoke upon the sacrament and its blessings. The Burnley Sunday school repeated the first two chapters of the Catechism, directed by Sister Mary Duckworth. A duet was sung by Sister Elizabeth Blackledge and Elder Ira W. Mount. President Ether L. Marley then spoke upon the character and attributes of God. At the evening session Brother Willie Duckworth spoke upon the first principles of the gospel. Sister Ivy Hill sang a solo. Elder Ira W. Mount spoke upon free agency. President Marley endorsed the remarks of the speakers and said farewell to the saints, as he will not have the privilege of speaking to them all again. The attendance was eighty persons.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN.